



हनुमान  
चालीसा

HANUMAN  
CHALISA



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चालीसा

HANUMAN  
CHALISA

of — \* —  
TULSIDASJI  
(with English Translation  
&  
Notes)

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## TULSĪDĀSJĪ

Goswāmi Tulsīdāsī himself has left very little account of himself. He has written the date of composition of some of his works. He had taken a vow, it is said, not to write biography of any human being.

One Venīmādhavadās, a disciple and contemporary of Tulsīdāsī, it is said, has left a written account of Tulsīdāsī. Venīmādhavadās stayed and moved with Tulsīdāsī in his sojourns. Unfortunately, the account said to have been written is not yet traced. Naturally, we have to depend on traditions and anecdotes handed down to us.

The date of birth of Tulsīdāsji is nowhere mentioned. However, his birth is assigned to 1531 A.D. Pandit Rām Gulām has assigned his birth to Samvat 1589. (1645 A.D.)

Tulsīdāsji was born to Ātmārām Dvivedī of *Parāshar Gotra* in Rājāpūr in Bānda district (now in Uttar Pradesh). His mother was Hulsī. In his childhood, Tulsīdāsji was called Rāmbolā. Tulsīdāsji lost his parents in his childhood only. From boyhood itself Tulsīdāsji was a disciple of one Naraharidās. Tulsīdāsji heard for the first time the *Rāmāyana* story from his *Gurū*.

Tulsīdāsji was married to Ratnāvali. A son was also born to them and he was named as Tāraka, but the son died early. Tulsīdāsji loved his wife very much and never tolerated any separation from her. Once Ratnāvali had gone to her parents and Tulsīdāsji, un-

able to bear her separation ran to his in-laws' house to meet Ratnāvali. Realising the purpose of his visit, and a bit ashamed with his presence there also, Ratnāvali rebuked Tulsīdāsjī in the following words:

लाज न लागत आपुको दौरे आयहु साथ ।  
धिक धिक ऐसे प्रेमको कहा कहहु मैं नाथ ॥  
अस्थिचर्ममय देह मम तामें जैसी प्रीति ।  
तैसी जो श्रीराम महँ होत न तौ भवभीति ॥

(Don't you feel ashamed to chase me here also ? Fie upon such (sensual) love which you shower on my body made up of esh and bones. Had you showered such deep love (devotion) on Śrī Rāma, what would have been your position now ! You would have crossed the ocean of *saṁsāra*.)

This very strong rebuke of Ratnāvali left a very deep impression on Tulsīdāsjī. He lost



all his interest in the material life and posthaste landed in Vārāṇasī. The rebuke proved a turing point in his life. His wife Ratnāvali tried her best to lure him back to family life but Tulsīdāsī, whose conscience had been awakened by the rebuke of his wife, remained steadfast in his resolution and took to a life of devotion and servitude of Śrī Rāma with implicit faith in the glory of Prabhu Rāmcaṇdra .

After taking to a life of disaffection to worldly life and servitude to Prabhu Rāmcaṇdra, he wandered all over the land. Most of the time he stayed in Vārāṇasī in the company of the learned and the saints.

There are four places at Vārāṇasī connected with Tulsīdāsī where he stayed and which are visited by his disciples and devotees with reverence even to-day. Those

places are: (1) The TULSĪGHĀṬ on the banks of the Asī, where he wrote *Rāma-Līlā*. An idol of Hanumān stands there even to-day. There is a cave known as Goswāmi's cave where he spent his time. (2) The GOPĀL MAṆDIR: In the precincts of this temple, there is a room in the south-west corner which was used by Tulsīdāsji but which now remains locked. This room is opened for public view only on *Srāvana Śuddha Saptamī*. Tulsīdāsji wrote in this room major portion of his *Vinaya Patrikā*. (3) *The Prahlāda Ghaṭ* and (4) *The Saṅkaṭa Mocana Mahāvīra* temple.

Tulsīdāsji used to cross the river for attending to nature's call daily. While returning, he used to pour the water left in the pot on the trunk of a mango tree on his way. A spirit resided in that mango tree. One day, the spirit appeared before Tulsīdāsji and said, "Tulsīdāsji, I am relieved of my curse with

your pouring water on me. Ask me a boon which I shall fulfil." To this, Tulsīdāsji replied, "I do not need anything in life except the *Darśan* of Śrī Rāma in person." Hearing this, the spirit replied, "This is beyond my power. But I will show you a way out. In a particular temple the story of Śrī Rāma (*Rāmāyaṇa*) is read everyday. To listen to this *Rāma Kathā*, a dirtily clothed man comes before everybody else and leaves the precincts after everyone else has left. He is none other than Hanumānjī. You fall at his feet and prevail upon him to arrange an interview with Śrī Rāma. He alone is capable of arranging *Darśan* of Śrī Rāma and none else." Tulsīdāsji did accordingly. Hanumānjī first tried his best to avoid Tulsīdāsji but could not succeed and ultimately yielded. Hanumānjī said, "You will meet your beloved Śrī Rāma in Chitrakūṭa mountain. You go there. Tulsīdāsji, without wasting time, rushed to Chitrakūṭa mountain.



One day Tulsīdāsī noticed a deer being chased by two handsome princes mounted on horses. One of them was white-complexioned while the other was a bit dark. Both had bows and arrows stuck on their backs. Tulsīdāsī was admiring with awe those handsome riders who rode in his very presence but failed to realise as to who they were. At this very moment, Hanumānī appeared there and enquired of Tulsīdāsī, "Did you see anything?" Tulsīdāsī replied, "Yes, I saw two handsome princes on horses chasing a deer." Hanumānī said, "Those were Śrī Rāma and Laksmāna." Tulsīdāsī regretted very much for not having realised who they were and not exchanging a word with them. But the figures had left an indelible impression on Tulsīdāsī.

Tulsīdāsī became very popular for his love and devotion to Śrī Rāma and for his poetry.

Many miracles are attributed to him. Many did pester him for favours and guidance or to bestow some kind of favour on them or on somebody. So he always tried to shut himself up in the confines of a cave. But could not succeed always.

Tulsīdāsji has composed 12 works, out of which six are major and the other six are minor works. The major works are:

(1) *Dohāvalī* (2) *Kavitta Rāmāyaṇa* (3) *Geetavali* (4) *Rājājñā* (5) *Vinayapatrikā*, and (6) *Ramcharita Mānas* (popularly known as *Mānasa* or *Tulsī Rāmāyaṇa*.)

The minor works are:

(1) *Rāmalīlā Nahāchchu* (2) *Vairāgya Saṁdīpini* (3) *Baravai Rāmāyaṇa* (4) *Pārvatī Maṅgala*, and (5) *Kriṣhnāvalī*. (6) *Hanumāna Cālīsā*.

It is said that Tulsīdāsjī was a great friend of Khan Khannan, a minister of Mughul Emperor Akbar. Once a poor Brāhmin approached Tulsīdāsjī for help to perform the marriage of his grown up daughter. Tulsīdāsjī directed him to the Khan Khannan with the following incomplete stanza:

सुरतिय नरतिय नागतिय, सब चाहत अस होय ।

(The desire of all girls born in heaven, on the earth or in the nether world, cannot be else but .....)

The Minister Khan Khannan gave the poor Brahmin a fortune and sent him back to Tulsīdāsjī completing the couplet thus:

गोद लिये हुलसी फिरे, तुलसी सो सुत होय ॥

(To beget Tulsī-like son and move proudly like Hulsī with the boy on her waist).



Rājā Mānsiṅgh of Amer, Madhusūdan Saraswatī and Naṇdadāsī (composer of *Rāsa Pañchādhyāyī*) were beloved friends of Tulsīdāsī.

The last couplet composed by Tulsīdāsī, it is said, runs as under:

रामनाम जस बरनि कै, भयो चाहत अब मौन ।  
तुलसी के मुख दीजिये, अब ही तुलसी सौन ॥

It is also said that Tulsīdāsī got cured of his ailments due to the blessings of Hanumānjī.

It is widely believed that Tulsīdāsī was none else but *Ādi-Kavi Vālmīki* re-born.

Tulsīdāsī is hailed in Hindī literature as one of the greatest poets of India who has left an indelible impression on the minds of young and old alike. Any person from the Hindī speaking region of India, even though

he might not be aware of any other work or piece of poetry by any other poet, is invariably found to have a knowledge of a few couplets composed by Tulsīdāsjī. Tulsīdāsjī's teachings are wafts and webs in household talks and in learned gatherings, oft quoted, oft repeated and oft remembered as injunctions. His teachings have made many lives mellowed and sublime and often have prevented men from falling into sin. Such is the greatness of Tulsīdāsjī. He is held in great veneration even by non-Hiṇdī speaking people in India as a great poet of India.

*Hanumāna Cālīsā* composed by such a great philosopher poet and devotee of Śrī Rāma undoubtedly is capable of granting the wishes of the devotees as is claimed by Tulsīdāsjī himself:

और मनोरथ जो कोई लावै ।  
तासु अमित जीवन फल पावै ॥

[If any wish is taken to Hanumānjī, it will  
be granted in ample measure in (this very)  
life.]

Kalyān  
Rāmanavamī  
3-4-1990

S.K.MUTALIK



## NOTES ON HANUMĀNA CĀLISĀ

(In the following pages, the serial numbers in the brackets indicate to the *Dohā* and *Chaupāī* numbers in the Text.)

### *Dohā* 1

(1) Śrī Rāma is an incarnation of Viṣṇu. He is also considered as an incarnation of Śaṅkar.

The four fruits (the principal objects of human life according to Vedic thinking) are the four *Puruṣharthās* viz., *dharma* (righteousness), *artha* (wealth), *kāma* (desire) and *mokṣha* (emancipation or liberation from bondage, i.e., the cycle of death and re-birth), enjoined on every one.

Being born as a humān being is a very rare opportunity (*sudurlabha*); when after being born as a humān being, if a man does not attain all these fruits of life, he is the most unfortunate. Because, the humān body alone entitles one for *sāadhanā* and liberation. That is why being born as a humān being is a rare chance.

Tulsīdāsjī has said:-

बड़े भाग मानुष तनु पावा ।

सुर दुर्लभ सद ग्रंथन्हि गावा ॥

साधन धाम मोक्ष कर द्वारा ।

—रामचरितमानस— (उत्तरकाण्ड)

## Doha 2

It is believed that Hanumāna can bestow on his devotees qualities such as intelligence, strength, success, courage, non-fearing, freedom from diseases and ailments and ability to talk skilfully.

बुद्धिर्वलं यशो धैर्यं निर्भयत्वमरोगिताम् ।  
अजाड्यत्वं वाक्पटुत्वं हनुमत्स्मरणात् भवेत् ॥

Hanumān can fulfil the desires of his devotees also.

- (अ) वाञ्छितार्थं प्रदास्यामि भक्तानां राघवस्य तु ।  
सर्वथा जागरूकोऽस्मि रामकार्यं धुरंधरः ॥  
—रामरहस्योपनिषत्, ४. १३
- (ब) सत्यमेतत् रघुश्रेष्ठ यद्ब्रवीषि हनूमति ।  
न बले विद्यते तुल्यो न गतौ न मतौ परः ॥  
—वाल्मीकि रामायण— ४.६६. १९

### Chaupāī

(1) Since Hanumānjī himself is endowed with several supreme qualities, it is said he can bestow certain qualities on his devotees.

- (अ) तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ।  
पौरुषं विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ॥  
—वाल्मीकि रामायण, ६.१२८.

(व) प्रगल्भः स्मृतिमान् वाग्मी शस्त्रे शास्त्रे च निष्ठितः ।  
अभ्यस्त कर्मा नृपतेर्दूतो भवितुमर्हति ॥  
—अग्निपुराण

Shrī Narāyaṇ Paṇḍita, a great commentator on the works of one of three great Achāryas viz., Śrī Mādhvāchārya, the propounder of *Dvaita siddhānta*, has interpreted the word 'Hanumāna' as a person endowed with highest knowledge (the knowledge of *Paramātmān*)

हनु शब्दो ज्ञानवाची हनुमानिति शब्दितः ।

—सुमध्वविजय

It is also said that Hanumānjī protects righteousness by his valour and knowledge.

बाह्यार्बलात् ज्ञानबलाच्च रक्ष्यो धर्मः ॥

2. Añjanā, queen of King Kesari had no issue for sometime and she prayed God Vāyu to



give her a son as powerful as himself. Vāyu granted her request and Hanumāna was born. As such Hanumāna is known as Vāyu-putra.

3. The many injunctions of the Vedic scriptures have extolled the company of the virtuous- *satsaṅg*. In the company of the virtuous, wicked thoughts are banished and a man is made to think always of virtuosity only.

Tulsīdāsjī himself has praised the company of the virtuous in the following lines:

सुनिअ सुधा देख अहिं गरल सब करतूति कराल ।

जहँ तहँ काक उलूक बक मानस सकृत् मराल ॥

(We hear about nectar, but we see the deadly poison. Nectar is difficult to get. Poison is easily available everywhere. We do not get a *haṁsa* (a species of swan, which it is believed to separate milk and water (if

adulterated) by mere touch of its beak) easily, but we see crows, cranes, owls everywhere.)

(20)

सतसंगति दुर्लभ संसारा ।

निमिष दंड भरि एकौ भारा ॥

—मानस, उत्तरकाण्ड

मज्जनु फल देखिय ततकाला ।

काक होहिं पिक बकहु मराला ॥

सठ सुधरहिं सतसंगति पाई ।

पारस परसि कुधातु सुहाई ॥

—मानस, बालकाण्ड

द्विभुजं स्वर्णं वर्णाभं राम सेवा परायणम् ।

मौञ्जी कौपीनसहितं मां ध्यायेद्राम सेवकम् ॥

—रामरहस्योपनिषत्, २.१०६

विख्याता त्रिषुलोकेषु रूपेणा प्रतिमा भुवि ।

अभिशापाद्भूतात कपित्वे कामरूपिणि ॥

—वाल्मीकि रामायण. ४. ६६. ८-९

(5) The *yagnopavīta* is a must for an initiated person according to scriptures.

यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् ।

(The *yagnopavīta* is very sacred. It originated along with Prajāpati.)

The *yagnopavīta* is made either of cotton thread or of grass.

यज्ञोपवीतं कुरुते सूत्रं वाऽपि कुशरज्जुमेव ।

—गोभिल गृह्यसूत्र, २-१

Upholding of an ensign (*dhvaja*) always indicates success everywhere.

(6) Hanumān is considered as an incarnation of Śiva. He is considered as an incarnation of Viṣṇu also.

अञ्जनी गर्भं संभूतो रुद्रांशो हि धरातले ।  
ततो नन्दी प्रतीहारो रुद्रांशमपि तं कपिम् ॥

—स्कंद पुराण , ७९.६

Tulsīdāsji himself in *Dohāvalī* has said-

जोहि सरीर रतिराम सों सोई आदर हि सुजान ।  
रुद्र देह तजि नेह बस वानर भे हनुमान ॥

*Ānaṇḍ Rāmāyaṇa*, *Śiva Purāṇa*, *Vāyu Purāṇa*, *Bhaviṣya Purāṇa* have described Hanumāna as son of Śaṅkar. Śaṅkar is the diety of Śhrī Rāma. In *Dohāvalī* it is stated that Śaṅkar incarnated as Hanumān to serve Śrī Rāma.

The following, also say that Hanumānajī is an incarnation of Śiva.

(i) मकारवाच्यः शिवस्वरूपो हनुमान् ।

—तारसारोपनिषत् ३.३

(ii) ॐ यो ह वै परमात्मा नारायणः स भगवान् ।

मकारवाच्यः शिवस्वरूपो हनुमान्भूर्भवः सुवस्तस्मै वै नमो नमः ।



(iii) व्रजदेहीति चोक्ता हि रुद्रावतारपदं तथा ।

—अगस्त्यसंहिता

(iv) रुद्रावतार संसारदुःखभारापहारक ।

लोलल्लाङ्गूल पातेन ममारातीन्निपातय ।

—शत्रुञ्जयस्तोत्र

(v) तदा विभीषणं प्राह जांबवानृक्षसत्तमः ।

रुद्रावतारः संजज्ञे वायुपुत्रः प्रतापवान् ॥

—आनंदरामायण, ९. ११-२०

(vi) अंजनीगर्भं संभूतो हनुमान् पवनात्मजः ।

यदा जातो महादेवो हनुमान् सत्यविक्रमः ॥

—वायुपुराण ६०. ७३

(vii) पवनात्मा बुधैर्देव ईशान इति कीर्त्यते ।

ईशानस्य जगत्कर्तुर्देवस्य पवनात्मजः ॥

—लिङ्ग पुराण १३.९

(viii) हनुमान् प्रययौ लङ्कां सीतान्वेषणहेतवे।

समादधीत संदेशो ययौ रुद्रकुलोद्भवः ॥

—ब्रह्मवैवर्तपुराण ६२.६१

(ix) जयति मर्कटाधीश, मृगराज विक्रम ।

महादेव मुद-मङ्गलालय कपाली ॥

—विनयपत्रिका २६

It is claimed that Hanuman is incarnation of Viṣṇu also:

In *Ānaṇḍ Rāmāyaṇa* (1.1,104-107), *Vālmīki Rāmāyaṇa* (1.15,30-31), and *Adhyātma Rāmāyaṇa* (4.7,19-20), Hanumān is said to be incarnation of Viṣṇu. *Bhāvāratha Rāmāyaṇa* (Marāthī) mentions Hanumān as an incarnation of Viṣṇu.

वयं च पार्वदा सर्वे विष्णोर्वैकुण्ठवासिनः ।

—अध्यात्मरामायण, ४.७, १९-२०

(7) Hanumān was a great scholar and a grammarian also. He was also a great musician. He is the author of some important books. He had many great qualities:

शौर्यं दाक्ष्यं बलं धैर्यं प्राज्ञता नय साधनम् ।

—वाल्मीकि रामायण ७. ३५, ३-५

Great sages like Sanaka, Sanañdana, Sana-  
tkumāra, Śaṇḍilya, Mudgala etc., made him  
their *Guru*. Sage Budhakauśika has called  
him “बुद्धिमतां वरिष्ठ”

Hanumānjī had learnt all the lores under the  
Sun as his preceptor.

(i) भानुसो पठन हनुमान गये भानु मन ।

अनुमानि सिमुकैली कियो फेरपार सो ॥

—हनुमान बाहुक, ४

(ii) मार्तण्डस्त्वन्नवीतत्र भगवांस्तिमिरापहः ।

तेजसोऽस्य मदीयस्य ददामि शक्तिकां कलाम् ॥

यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति ।  
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति ॥  
वा० रा० ७. ३६, १३-१४

Hanumān was also well-versed in the Vedās and it is said that nobody else can be compared with him in knowledge of the scriptures.

Hanumān was also a great authority on music, and founder of the school of music after his name. He is considered as the founder of devotional music.

- (i) असौ पुनर्व्याकरणं ग्रहीष्यन्सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः ।  
उद्यद्गिरेरस्तगिरिं जगाम ग्रन्थं महद्धारयनप्रेमयः ॥  
स सूत्रवृत्त्यर्थपदं महार्थं ससंग्रहं सिध्यति वै कपीन्द्रः ।  
न ह्यस्य कश्चित्सदृशोऽस्ति शास्त्रे वंशारदे छन्दगतौ तथैव ॥  
सर्वासु विद्यासु तपोविधाने प्रस्पर्धतेऽयं हि गुरुं मुराणाम् ।  
प्रवीविक्षोरिव सागरस्य लोकान्दिधक्षोरिव पावकस्य ॥

-वा० रा० ७. ३६. ४४-४६



(ii) महाव्याकरणां बोधि मथ्यमानमसन्दरं ।  
कवयंतं रामकीर्त्यं हनुमन्तमुपास्महे ॥  
सीतारामगुणग्रामपुण्यारण्यविहारिणौ ।  
वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ ॥  
—रामचरित मानस १.१.४

(iii) नूनं व्याकरणं कृत्स्नमनेन बहुधाश्रुतम् ।  
बहुव्याहरतानेन न किञ्चिदपशब्दितम् ॥  
वा० रा० ४.३. २९

Hanumānji was a great musician and authority on music.

(i) कर्ता संगीत शास्त्रस्य हनुमांश्च महाकपिः ।  
शार्दूलकाहलावेतौ संगीतकरिणौ ॥  
—संगीत पारिजात

Hanumāna is one among the expert musicians :

(ii) आञ्जनेयो मातृगुप्तो रावणो नन्दिकेश्वरः ।  
स्वतिर्गणो बिंदुराजः क्षेत्रराजश्च काहलः ॥  
—संगीत परिजात

Hanumān was a great devotee of Prabhu Rāmacandra. He always sang praise of Śrī Rāma. A poet has described Hanumāna engaged in singing glories of Śrī Rāma thus:

धीरं धीरं धरित्रीं पदकमलमुखन्यास सम्पीडयन्तम् ।  
 निष्काणैन शियन्तं निखिलकलमलं तालिजै कंकणानाम् ॥  
 गायन्तं रामरामेत्यतिरतिरभसौ राघवं संस्मरन्तं ।  
 संगीताचार्यवर्य कपिकुलतिलकं मारुतिं नौमि वीरम् ॥

Hanumāna was a *Siddha puruṣa*. He had attained all the *Siddhis*—the power by which one could achieve or accomplish anything he desired. For details please see note under verse 31.

(12) Śrī Rāma's love for his brothers is proverbial.

(14) The great Risis Sanaka, Sanañdana, Sanātana, Piṅgala etc., are considered *Cirñajivis* (non-aging persons), and these persons are remembered daily in the early morn-

ing prayers (*prātaḥsmaraṇa*). The sage Nārada, Gods and Goddesses are considered as *Puṇyasmaranīya* i.e., these names when repeated are capable of purifying a man of his sins.

The seven Cirañjivis are :

अश्वत्थामा बलिर्व्यासो हनुमाञ्च विभीषणः ।  
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

(15) The eight regents (guardian deities) are-(1) Indra in the east (2) Agni in the south-east (3) Yama in the south (4) Nairuti in the south-west (5) Varuṇa in the West (6) Marut in the north-west (7) Kubera in the north, and (8) Śiva in the north-east.

(22) Everyone who believes to get any favour from Śrī Rāma, has to use Hanumāna only as the medium. *Rāmarahasyopaniṣat* says that one should not consider Rāma

*mañtra* alone as capable of granting *mokṣa*. But one should necessarily remember *Rāma-sevaka* i.e., Hanumāna for fulfilment of one's desires:

ऐहिकेषु च कार्येषु महाऽपत्सु च सर्वदा ।  
नैवयुज्यो राममन्त्रः केवलं मोक्षसाधकः ।  
ऐहिके समनुप्राप्ते मां स्मरेद्रामसेवकम् ॥

(29) The four ages are: (1) *Satyayuga* (2) *Tretāyuga* (3) *Dvāparayuga*, and (4) *Kaliyuga*

(30) *Cf.* Viṣṇu takes incarnations in the various yugas to protect the righteous and punish the wicked.

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

—भगवद्गीता



(31) The eight *Siddhis* (supernatural faculties) are :

(1) *Aṇimā* – ability to shrink one's body to the size of an atom.

(2) *Mahimā* – ability to enlarge one's body to an infinitely large size.

(3) *Garimā* – ability to become infinitely heavy.

(4) *Laghimā* – ability to become infinitely light.

(5) *Prāpti* – ability to get anything desired.

(6) *Prakāmya* – possessing freedom of will.

(7) *Īśitvaṁ* – ability to maintain overlordship.

(8) *Vaśhitvaṁ* – ability to subjugate anyone.

A person possessing all these supernatural faculties is supposed to be of great purity, holiness and spirituality.

The nine forms of wealth are the nine treasures of Kubera i.e.,

महापद्मश्च पद्मश्च शंखो मकर कच्छपो ।  
मुकुन्दकुन्द नीलाश्च सर्वश्च निधयो नव ॥

(33) Singing praise of Hanumāna is singing praise of Śrī Rāma Himself. In *Adhyātma Rāmāyaṇa*, Hanumāna has declared himself as part of Śrī Rāma.

देह दृष्ट्या तु दासोहं जीवदृष्ट्या त्वदंशकः ।  
आत्मदृष्ट्या त्वमेवामिति मे निश्चया मतिः ॥

(35) It is significant to note that Hanumāna must be worshipped along with Śrī Rāma if one wants blessings of Śrī Rāma.

पठन्ति रामकवचं हनुमत्कवचं विना ।  
अरण्ये रोदनं तैस्तु कृतमेव न संशयः ॥

—अध्यात्म रामायण

("Repeating *Rāmakavacha* without repeating *Hanumātkavacha* is like crying in the wilderness", says *Adhyātma Rāmāyaṇa*.)

Kalyan  
Ramnavami  
3-4-1990

S. K. Mutalik





श्रीगुरुचरनसरोजरज, निजमनु मुकुरु सुधारि ।  
बरनऊँ रघुबर बिमलजसु, जो दायकु फल चारि ॥

*Dohā*

*śrī guru caraṇa sarojaraja  
nijmanu mukuru sudhāri  
baranau raghubara bimala jasu  
jo dayaku phala cāri*

With a spotless (serene) mind, purified by the dust of the lotus feet of Gurudeva (i.e., blessed by Gurudeva), I now (proceed to) describe the unblemished glory of Śrī Rāma, the most exalted one of Raghū's family, who is capable of bestowing the four fruits (*puruṣārtha*) on his devotees. (1)



बुद्धिहीन तनु जानिके, सुमिरौं पवन कुमार ।  
बल बुधि बिद्या देहु मोहिं, हरहु कलेस बिकार ॥

*buddhihīna tanu jānike  
sumirau pavana kumāra  
bal budhi bidyā dehu mohi  
harahu kalesa bikāra*

Knowing that I am ignorant, I pray to you Hanumānjī  
(the son of Wind God) to bless me with strength,  
wisdom, discriminating knowledge and banish (all)  
my afflictions. (2)



पृथ्वी  
लोक

स्वर्ग

पाताल लोक



ॐ चौपाई ॐ  
जय हनुमान ज्ञान गुन सागर ।  
जय कपीस त्रिहुलोक उजागर ॥

—Chaupāi—

*jaya hanumān jñāna guna sāgara*  
*jai kapisa tihuloka ujāgara*

Victory to you, O Hanumānjī, (who is an) ocean of knowledge and virtues. Victory to you, O Hanumānjī (Lord of the monkeys), who is well-known in all the three worlds. (1)



अजनिमृता

पवनदेव

रामदूत अतुलित बलधामा ।  
अंजनि-पुत्र पवन-सुत नामा ॥

*rāmadūta atulita baladhāmā*  
*aṅjani-putra pavana-suta nāmā*

You are the envoy of Śrī Rāma, an abode of incomparable strength, and son of Aṅjana (popularly) known with the name Pavan-suta (son of the Wind God). (2)





महावीर बिक्रम बजरंगी ।  
कुमति निवार सुमति के संगी ॥

*mahābīra bikrama bajaranḡī*  
*kumati nivāra sumati ke saṅgī*

You, with your body as hard (strong) as diamond, are a great warrior of incomparable valour; you are the remover of wicked thoughts, and (you) grant the company of the wise. (3)



कंचन वरण विराज सुबेसा ।  
कानन कुंडल कुंचित केसा ॥

*kañcana baraṇa birāja subeśā*  
*kānana kuṇḍala kuñcita keśā*

Your golden complexion shines more in attractive clothes (which you are wearing) and with the glittering ear-rings and (your) curly hair. (4)





हाथ बज्र औ ध्वजा बिराजै।  
काँधे मूँज जनेऊ साजै॥

*hātha bajra au dhvajā birājai*  
*kāñdhe muñja janeu sājai*

You have the thunderbolt (in one hand) and the flag  
(in another), and the sacred thread across your shoulder  
made of *muñja* grass decorates you. (5)



संकर-सुवन केसरी-नंदन ।  
तेज प्रताप महा जग-बंदन ॥

*saṅkara-suvana kesarī-naṇḍana*  
*teja pratāpa mahā jaga-baṇḍana*

You are an incarnation of Śiva as son of Kesari. You are respected by everyone in the world because of your lustre and great valour. (6)





बिद्यावान् गुनी अति चतुर ।  
राम कृज करिबे को आतुर ॥

*bidyāvāna guṇī ati cātura*  
*rāma kāja karibe ko ātura*

You are well- versed in all the lores; you are full of virtues; you are highly intelligent. You are ever ready to carry out the missions of Sṛī Rāma. (7)



प्रभु चरित्र सुनिबे को रसिया ।  
रामलक्ष्मण सीता मन बसिया ॥

*prabhu caritra sunibe ko rasiyā  
rāmalaṣaṇa sītā mana basiyā*

You (always take) delight in listening to the glories of Prabhu (Rāmacandra) and you have Śrī Rāma, Lakṣmaṇa and Sītā residing (permanently) in your heart. (8)





सूक्ष्म रूपधारि सियहिं दिखावा ।  
बिकट रूपधारि लंक जरावा ॥

*sūkṣma rupadharī siyahiṁ dikhāvā*  
*bikaṭa rupadhari laṅka jarāvā*

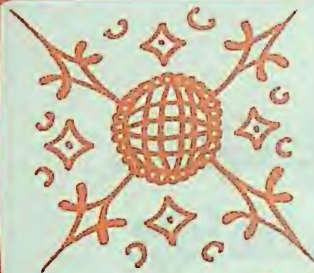
You assumed the minutest form (subtle form as small as an atom) when you revealed yourself to Sītā, and by assuming a fierce form, you burnt down (the city of) Laṅkā. (9)



भीम रूप धरि असुर संहारे ।  
रामचंद्र के काज सँवारे ॥

*bhīma rūpa dhari asura saṁhāre*  
*rāmcaṇdra ke kāja sāvēre*

Assuming a dreadful form for destroying the demons,  
you accomplished the mission of Śrī Rāma. (10)





લાય સજીવન લક્ષ્મન જિયાયે ।  
શ્રી રઘુવીર હરષિ ઉર લાયે ॥

*lāya saḥjīvana laṣan jiyāye*  
*śrī raghubīra haraṣi ura lāye*

You fetched saḥjīvani to revive Lakṣmaṇa (who was dead on the battlefield) and made Śrī Rāma happily embrace you. (11)



रघुपति कीन्ही बहुत बड़ाई।  
तुम मम प्रिय भरतहि सम भाई॥

*raghupati kīnhī bahuta baḍāī*  
*tuma mama priya bharatahi sama bhāī*  
Śrī Rāma praised (you) very highly (and said), "You  
are as dear to me as my brother Bharata." (12)





सहस्र बदन तुम्हरो जस गावैं ।  
अस कहि श्रीपति कंठ लगावैं ॥

*sahasa badana tumharo jas gavai  
asa kahi śrīpati kaṇṭha lagāvai*

“Even Śeṣa, the thousand-headed serpent sings your  
glory” said Śrī Rāma embracing you. (13)



सनकादिक ब्रह्मादि मुनीसा॥  
नारद सारद सहित अहीसा॥

*sanakādika brahmādi munīsā  
nārada sārada sahita ahisā*

The (great) sages like Sanaka etc., and gods like Brahma, Śeṣa (the King of Serpents) and Nārada and goddesses Śārādā. (14)



गुप्त



कवेर





जम कुबेर दिगपाल जहाँ ते॥  
कवि कोबिद कहि सके कहाँ ते॥

*jama kubera digapāla jahā te*  
*kabi kobida kahi sake kahā te*

Yama—the god of death, Kubera—the god of wealth, the eight regents (of the directions), poets and scholars have not been able to praise you adequately. (15)

राष्ट्र

सुखिव

हनुमान



तुम उपकार सुग्रीवहिं कीन्हा ।  
राम मिलाय राजपद दीन्हा ॥

*tuma upakāra sugrīvahi kīnhā  
rāma milāya rājapada dīnhā*

You helped Sugrīva in regaining his (lost) kingdom  
by making him meet Śrī Rāma. (16)





तुम्हरो मंत्र बिभीषन माना ॥  
लंकेस्वर भए सब जग जाना ॥

*tumharo maṅtra bibhīṣana mānā  
laṅkesvara bhaye sabā jaga jānā*

Vibhīṣana heeded your advice. The entire world knows that he became the king of Laṅkā.



जुग सहस्र जोजन पर भानू ।  
लील्यो ताहि मधुर फल जानू ॥

*yuga sahasra jojana para bhānū*  
*līlyo tāhi madhra phala jānu*

you leaped quite easily at the Sun (who is) thousands  
of miles away thinking him to be a sweet fruit. (18)





प्रभु मुद्रिका मेलि मुख माहीं।  
जलधि लाँघि गये अजर नहि॥

*prabhu mudrika meli mukha māhi  
jaladhi lāngi gaye acaraja nāhi*

Holding the Lord's (Rāmā's) ring in your mouth, you  
flew over (crossed) the ocean, which is no wonder  
(as you are capable of any achievement). (19)



दुर्गम काज जगत के जेते।  
सुगम अनुग्रह तुम्हरे तेते॥

*durgama kāja jagata ke jete  
sugama anugraha tumhare tete*

The most difficult tasks in the world become easy of accomplishment by your grace. (20)





राम दुआरे तुम रखवारे ।  
होत न आज्ञा बिनु पैसारे ॥

*rām duāre tuma rakhavāre  
hota na ājā binu paisāre*

You guard the door (entry) to Śrī Rāmā's palace  
where none dare to enter (or go out) without your  
permission. (21)



सब सुख लहै तुम्हारी सरना।  
तुम रच्छक काहू को डर ना॥

*saba sukha lahai tumhāri saranā  
tuma racchaka kāhū ko daranā*

All those who seek refuge in you, enjoy every kind of happiness. Why should one be afraid of anything when you are there to protect? (22)





आपन तेज सम्हारो आपै ।  
तीनों लोक हाँक तेँ काँपै ॥

*āpana teja samhāro āpai*  
*tīno loka hāka te kapai*

You alone are capable of controlling your power. All  
the three worlds tremble when you roar. (23)



भूतपिशाच निकट नहिं आवैं ।  
महावीर जब नाम सुनावैं ॥

*bhuta pisāca nikaṭa nahi āvai*  
*mahābīra jaba nāma sunāvai*

Evil spirits dare not approach near a person on hearing the name of the great warrior (i.e., you) being repeated (24)





नासै रोग हरै सब पीरा।  
जपत निरंतर हनुमत बीरा॥

*nāsai roga harai saba pirā  
japata nirañtrara hanumata bīrā*

All the ailments and diseases disappear and afflictions  
vanish when your name is repeated continu-  
ously. (25)



संकट ते हनुमान छुड़ावै १  
मन क्रम बचन ध्यान जो लावै ॥

*saṅkata te hanumāna chuḍāvai  
mana krama bacana dhyāna jo lāvai*

Hanumān helps those in overcoming difficulties, who worship Him with sincerity and faith (i.e., bodily, by speech and mentally i.e., *kāyā*, *vācā* and *manasā*). (26)



रावण



सब पर राम तपस्वी राजा।  
तिनके काज सकल तुम साजा॥

*saba para rāma tapasvī rājā  
tinake kāja sakala tuma sājā*

You carried out all the missions of Śri Rāma, who is a  
supreme yogī ruling over everyone. (27)



और मनोरथ जो कोइ लावै ।  
सोइ अमित जीवन फल पावै ॥

*aura manoratha jo koi lāvai  
soi amita jīvana phala pāvai*

You bless everyone who seeks your grace and grant him in a large measure all he wants and also grant him the full fruit of life. (28)

त्रैलोक्य



सद्युग



द्वार



कलियुग





चारों जुग परताप तुम्हारा।  
है परसिद्ध जगत उजियारा॥

*cāro juga paratāpa tumhārā  
hai parasiddha jagata ujjārā*

Your glory radiates through all the four ages (Satya, Tretā, Dvāpara, and Kalī) and your fame shines everywhere in the universe. (29)



साधु संत के तुम रखवारे !  
असुर निकंदन राम दुलारे ॥

*sādhū saṁta ke tuma rakhavāre  
asura nikaṇḍana rāma dulāre*

You, who are very dear to Śrī Rāma, are the protector  
of the righteous and destroyer of the wicked. (30)

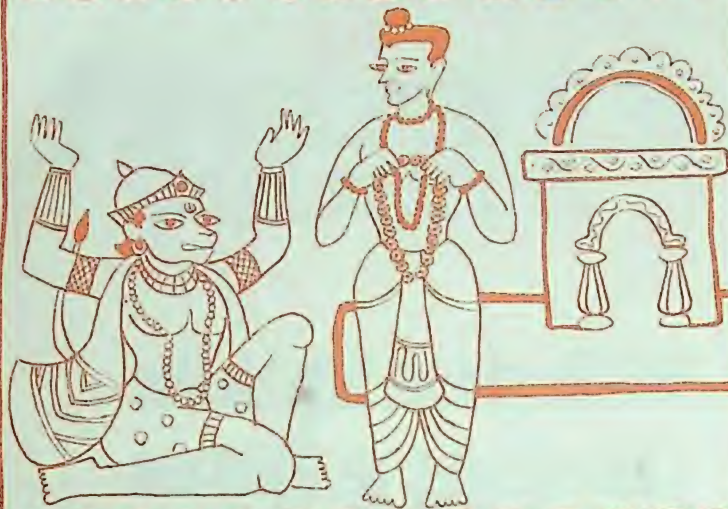




अष्टसिद्धि नौ निधिकेदाता।  
अस बर दीन जानकी माता॥

*aṣṭasiddhi nau nidhi ke dātā*  
*asa bara dīna jānakī mātā*

Jānakīmātā (Sītā) bestowed on you the boon that you may grant the eight *siddhis* (supernatural powers) and the nine forms of wealth (on anyone you like). (31)



राम रसायन तुम्हारे पास।  
सदा रहो रघुपति के दास॥

*rāmarasāyana tumhare pāsā  
sadā raho raghupati ke dāsā*

The elixir of devotion to Śrī Rāma is with you, who always stays at the feet of Śrī Rāma as his servant (with utmost humility). (32)





तुम्हरे भजन रामको पावै ।  
जनम जनम के दुख बिसरावै ॥

*tumhare bhajana rāmko pāvai  
janama janama ke dukha bisarāvai*

Singing your praise makes Śrī Rāma bless (that person) and makes one forget (relieves of) one's miseries of all the (previous) births. (33)

साकेतधाम



अंत काल रघुबर पुर जाई ।  
जहाँ जन्म हरिभक्त कह्यो ॥

*aṅta kāla raghubara pura jāi  
jaha janma haribhakta kahāi*

At the end of one's life when one goes to Raghubara-pura (i.e., where Sri Rāma lives) such a person will be deemed as having been born as a devotee of Hari (Śrī Rāma). (34)





और देवता चित्त न धरई।  
हनुमत सेइ सर्व सुख करई॥

*aura devatā citta na dharaī  
hanumata sei sarba sukha karaī*

Even though a devotee does not bring to his memory (worship) any other deity but Hanumān , he will (surely) enjoy all happiness. (35)



संकट कटै मिटै सब पीरा॥  
जो सुमिरै हनुमत बल बीरा॥

*saṅkaṭa kaṭai miṭai saba pīrā*  
*jo sumirai hanumata bala bīrā*

All miseries and torments vanish when one remembers the valorous Hanumān. (36)





जै जै जै हनुमान गोसाईं।  
कृपा करहु गुरुदेव की नाई॥

*jai jai jai hanumāna gosāi*  
*krpā karahu gurudeva kī nāi*

Victory to you, Victory to you, Victory to you! Oh God  
Hanumānjī! Bless us with your grace as our  
preceptor. (37)



जो सत बार पाठ कर कोई ।  
छूटहि बंदि, महासुख होई ॥

*jo sata bara pāṭha kara koī  
chūṭahi baṇḍi mahā sukha hoī*

One who recites this (Hanumān Cālīsā) a hundred times, is released from bondage (i.e., the cycle of death and rebirth) and enjoys (absolute) bliss. (38)





जो यह पढ़ै हनुमान चलीसा।  
होय सिद्धि साखी गौरीसा॥

*jo yaha padhai hanumāna calīsā  
hoya siddhi sākhi gaurīsā*

One who reads this Hanumān Cālīsā (regularly) will accomplish his goals to which Lord Śiva is a witness. (39)



तुलसीदास सदा हरिचेरा।  
कीजै नाथ हृदय महँ डेरा॥

*tulsīdāsa sadā hari cerā*  
*kījai nātha ḥṛadaya mahāṇḍerā*

Oh Hanumānjī! I (Tulsīdās) am a servant of the Lord  
(Śrī Rāma) always, and pray you that you make your  
(permanent) residence in my heart. (40)





◉ दोहा ◉  
पवनतनय संकट हरन, मंगल मूर्ति रूप ।  
रामलक्ष्मण सीता सहित, हृदय बसहु सुरभूष ॥

*Dohā*

*pavanatanaya saṅkaṭa harana,  
maṅgala mūraṭi rūpa  
rāmalaṣana sītā sahita,  
hṛdaya basahu surabhūpa*

Oh Hanumānjī, the son of Wind God, remover of difficulties and you, who are auspicious, reside in my heart (permanently) along with Śrī Rāma (the king of Gods), Lakṣmana and Sītā.

*End of Hanumāna Cālīsā*

खेमराज श्रीकृष्णदास,  
अध्यक्ष-“श्रीवेङ्कटेश्वर”-स्टीम-प्रेस,  
बम्बई



KHEMRAJ SHRIKRISHNADASS

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